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PACIFIC LIBERAL



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Pacific Liberal.

NO CRESCENT - NO CROSS.

The Absolute Secularization of the State is the Hope of the Nation; Mental Liberty is its Chief Corner Stone.

NUMBER 1.

SAN FRANCISCO, CAL., DECEMBER, 1875.

\$1.00 FOR TWELVE NUMBERS.
SINGLE COPIES TEN CENTS.

Liberalisms.

No Crescent, no Cross!

This is praying-week to all Y. M. C. A.-ists in the nation.

Mr. Oscar Marston is an authorized agent for this paper.

Don't give out your thinking, as you do your washing, to be done by others. Do your own thinking.

SAN JOSE has a prosperous Liberal League, presided over by A. J. Spencer. J. L. Hatch is Secretary.

REV. DR. REXFORD has been delivering some exceedingly liberal sermons since his pastorage began in this city.

THIS is the only number of the LIBERAL that will be sent to non-subscribers. Whoever wants to read this paper must pay for it.

CARLYLE says, a pure code of ethics cannot be founded on any system but a disbelief of all spiritual or supernatural powers.

We call attention to a preliminary article on the second page from the pen of an intelligent Catholic lady of this city, on the school question.

OUR FRIENDS who have already subscribed, but have not paid, are kindly invited, according to our terms, to forward the amount of their subscriptions.

THE DEATH of Mrs. J. L. Hatch, wife of the liberal preacher, occurred in this city last week. She was a most estimable woman, beloved by all who knew her.

GRANT says, not one dollar appropriated to the support of free schools shall ever be appropriated to the support of any sectarian schools, and that church and state must and shall be kept forever separate; and the nation responds, Amen!

A number of literary reviews at first intended for this number will appear in the next. Much of the present space is necessarily devoted to introductory matter.

The announcement a few weeks since of the design of publishing The PACIFIC LIBERAL has been met by a number of journals with kind and cordial words—a courtesy we shall long remember.

If the San Francisco Post never did another good deed, its glory would already be complete. Its defense of the rights of the slaves of the sea, will constitute the brightest gem in its diadem of loyalty to human rights.

Our friends are respectfully requested to make an especial effort to extend the circulation of this paper, and report without delay. Remember, our second number is delayed to get in such reports, and to make up the subscription book. The co-operation of public speakers and post masters is especially solicited.

Remember that for your dollar you will receive twelve numbers of the LIBERAL, even though it should require more than a year in which to publish them. It may require but six months; but in any event you get your money's worth. So that you can lose nothing. Send along your dollars. The more dollars, the more papers.

IF EVER a poor devil was tortured, thumb-screwed, racked, burned at the stake, shot, cut and quartered, that man is John A. Lant, editor and publisher of the *Toledo Sun*, New York. Comstock and the Obscenities of that wicked metropolis seem to delight in his misery. And all because he copied naughty extracts from the bible—the modern text-book, which some people are so anxious to retain in the common schools.

THE *Chronicle* says almost all religious worship is a sham and pretense, and the *Chronicle* is correct.

SEND OUT THE MISSIONARIES.—The harvest is ripe, and there are plenty of reapers. Send out the laborers into the vineyard, to proselyte humanity from sin and superstition.

ORTHODOX ministers have always been our best friends. We were reared in their midst, and know well their habits and idiosyncrasies. Now then, that an opportunity is hereby afforded, we invite them all to a good-natured intellectual tilt with us, and hope they will respond with delight. A little healthy discussion will do no harm. Come, then, let us reason together.

WE SEND this number of the LIBERAL to many persons who are not yet subscribers, in hope that each will give it a candid and intelligent examination. If all do so, the good they will thereby receive will doubtless compensate us for the trouble of mailing it; but we frankly say that we shall be equally benefited and gratified to receive their names as subscribers. We should be glad to have them see for a year what our paper will be. Address "PACIFIC LIBERAL, 555½ Minna St., San Francisco."

THE GERMAN INDEPENDENTS.—One of the most prosperous societies of free thinkers on this coast is the German Independent Society of this city, whose regular lecturer is Herr Schuenemann-pott, a man of great ability, deep thought and earnest expression. He was formerly editor of the *Philadelphia Blatter* (German), but was some time ago called to this city and permanently stationed at the head of this prosperous society. The society recently purchased the Turner building on O'Farrell street, where weekly meetings are held, attended by a numerous membership.

Free Religion.

What is Free Religion?

BY PROF. A. VAN DER NAILLEN.

I desire to give to the readers of the PACIFIC LIBERAL what I conceive to be a proper definition of Free Religion.

Free Religion is neither a religion of negation nor of affirmation, but is essentially a religion of inquiry. It aims to build, and not to destroy. It is hostile to no creed; for to the Roman Catholic, to the Jew, to the Protestant of every denomination, it says: If in the precepts and dogmas expounded in your church, synagogue, or temple, you find a full and entire satisfaction of the inmost aspiration of your soul, and if they inspire you with the necessary strength, to try, in earnest, to live up to these precepts and dogmas, then the Free Religionist says unto you, stay where you are, for with us you can do no better. To try to live up to our belief; to try to live up to our highest conception of right, truth and justice; to try it in dead earnest, no matter how often we fail or fall; that, to the Free Religionist, is the holiest fulfillment of man's destiny; that, to him, is true sanctification. But if doubt steals into your mind, and if one day you put to yourself earnestly, these questions: What shall I believe? Where is truth? To that inquiring soul, the Free Religionist will say: Come to us, brother; come to us. Not that we will tell you what is absolute truth; no, we do not pretend to know that; but we will invite you to come and search with us. We will open to you the sympathies of our hearts, for we know the sufferings consequent upon a new birth, and how painful was the "farewell" to the long cherished beliefs of our youthful days. We will take you by the hand, lead you affectionately through the fields we have explored ourselves, point out to you the several ores we have discovered; how we have passed them through our crucible, and show you how much gold and how much dross we have found in them—we will conduct our investigations together in the future, each one testing in his own crucible, and for the benefit of his own soul, the value of the discoveries made in common.

An earnest and ardent desire to know the truth upon all matters connected with man's welfare here and hereafter, if there is a hereafter, is the only motive that actuates Free Religion. To attain that object more surely, it does not confine its rostrums to free thinkers only, but cheerfully welcomes and invites to them the Christian of every denomination; the Jew, the Mohammedan and Buddhist, as well as the most radical Positivist, Materialist and Atheist. It does more: It wishes to see upon its platform any man or woman whose public character shines out as an

example to all, either for its honesty, benevolence, charity, philanthropy, or any other virtue; for the Free Religionist wishes to know what made this man or woman so honest, so charitable, so benevolent, so philanthropic; what are the principles and belief that wrought out such beautiful practical results. And the Free Religionist wishes to know all this because the inmost desire of his soul, the unceasing aspiration of his whole being is, to become himself as honest, as benevolent, as philanthropic, as virtuous generally, and especially as learned in truth, as it is given to a human being to become in this nineteenth century.

Free Religion, then, has no highpriests, no shepherds, no flocks. It aims to make every man a high-priest, the high-priest of his own soul! Free Religion limits itself to presenting, as intelligently and as truthfully as possible, all sides and shades of opinion, leaving to each individual soul to select for its own use the quality or quantity of the food that is presented to it.

Free Religion has neither revivalism nor proselytism for auxiliaries. It desires the human atoms that congregate around it to be moved by attraction or natural gravitation only.

Free Religion believes in prayer. It believes that prayer is a soul-elevating aspiration; a silent communion of an over-flowing soul with the spirit of the Infinite. But it does not believe that prayer will ever induce the Eternal to come down amongst us and to do for us the work it is our own duty to perform. Free Religion believes that if there is misery, corruption, disease, and a great deal of unhappiness in this world, it belongs to man to eradicate these; it belongs to him, and to him alone, to control and to harmonize the conditions of his own existence here below. To that end he has been endowed with infinite possibilities, easily developed through the medium of education, and persevering thought and study.

Free Religion sees in all things living actors in the transcendental drama of creation. Every separate existence has a role assigned to him or to it. That role all are forced to perform; and as they perform this role more or less in accordance with the will and design of the Grand Architect of the universe, or if you please, with the universal law, in the same ratio will they be free from suffering here, and in the same ratio, their final destiny, whatever that may be, will be happy and glorious in the future.

The special mission, then, of Free Religion, is to place man in his natural and normal position upon this earth, in order to enable him to work out in liberty his assigned destiny. This would rapidly bring to pass the supreme reign of truth, right, and universal justice, through the gradual harmonization

of the laws of man, with the laws of the universe.

If the Free Religionist then confesses that the Supreme Being, with all his transcendental attributes; that the conscious essence guiding all separate existences towards one glorious ultimate; that the Omnipotent Spirit who started upon their endless journey, the innumerable constellations of the celestial universe; if I say, the Free Religionist humbly confesses that these, as well as the purpose of creation and the ultimate destiny of man, vastly transcends his understanding, O! do not condemn him too harshly, you, the self-appointed ministers of God upon this earth, who alone know everything about the golden throne and the angels surrounding it. The day may come, not far distant, perhaps, when the clouds will rend in twain, and the golden rays of Truth descend beautifullly upon all mankind. May the heart and the brain of us all be prepared to receive it, for ours will be the joy and the glory forever.

Communications.

A Catholic's View of the School Question.

To the Editor Pacific Liberal:

I, a Catholic, see by your prospectus that your columns will be devoted to the discussion of important questions, and especially to the "defense of the civil and secular institutions of the country, established by the fathers of the republic one hundred years ago;" and that it is your desire to place yourself "at once in communication with every man and woman on the coast who believes in religious liberty, the dignity of labor, and the maintenance of our noble system of education." I, Mr. Editor, claim a place in this category, for I love religious liberty; since liberty which falls short of a foundation in our duty to the Supreme Wisdom is exceedingly precarious. I recognize a grandeur and sublime dignity in labor; for sloth is a vice most fruitful, the parent of a numerous progeny of evils; and labor assimilates us to the ever active yet unchangeable Creator. I desire the maintenance of our noble system of education so far as it is noble, and the correction of its imperfections, so that every class of our people may receive an equitable share of its benefits.

I would not intrude with my limited capacity among your number of disputants on these weighty topics which require more extensive learning and mental acumen than I possess, did I not fear that more competent Catholics might fail to put in an appearance from pre-occupation or ignorance of the unusual liberality of expression accorded, it seems, by the words "widest range," even to us.

I propose, however, only to introduce

myself on this occasion by some suggestive hints relating to the spirit with which our father imbued our civil institutions, in order to assist in discovering which class in our midst are seeking to overthrow the government of that day; we, who would have it, as a State, bow only to *eternal principles of right and justice*, or the party demanding "the more complete secularization of the political and educational institutions of the United States."

"Truth era-led to earth will rise again;
The eternal years of God are hers."

Thus sang in prophetic words our own Dryden, and we will confidently trust that the tocsin of speedy fulfilment is sounding its first glad notes when the bugle is taken from the mouths of Catholics, and they are allowed to present their views side by side with the views of their opponents.

To us Catholics, the entire Western Continent, discovered under great difficulties, and consecrated to Christianity by the devout Columbus, is dear; but the Republic established by those courageous men who flung out their banner on principle, declaring they would submit no longer to the injustice of taxation without representation or benefit, awakes an echo in our hearts clearer and dearer than any other. It is our home, for which our forefathers sacrificed their lives, their fortunes and their sacred honor, that we, their descendants, equally with all the world besides, might have one land of refuge from the persecutions of kings and queens and usurpers; from the hamperings of concordats and wily patronage; a land in which we could erect noble institutions of learning to supply the place of those ancient monuments of Catholic devotion of which we have been robbed by the Henry VIIIths, the Napoleons, the Bismarcks, and the Victor Emancils of civil society during the reformation of the social world from a degree of order into a Babel or chaos, where truth and error are so confounded in one conglomerate mass, that men in their blindness reel with a horrible vertigo, and know only how to amuse themselves by turning religious somersaults—a land where we might enjoy the fruits of our own physical, intellectual, and moral labor; in short, *religious liberty, and equal justice*. Yes, Mr. Editor, we know well how to prize the civil institutions of our country as existing at the period of President Washington's first inaugural address; and we trust no man ever understood the spirit of our institutions better than the glorious father of his country, when, on that thrilling occasion, these words which we might kiss with affectionate reverence, fell from his lips:—"It would be peculiarly improper," said he, "to omit in this first official act, my fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations, and whose provi-

dential aids can supply every human defect, that his benediction may consecrate to the liberties and happiness of the people of the United States, a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success the functions allotted to his charge. In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own, nor those of my fellow citizens at large—less than either. No people can be bound to acknowledge and adore the invisible Hand which conducts the affairs of men, more than the people of the United States."

In his first Annual Address, he confers on the present age a special favor by introducing the subject of education thus:

"Nor am I less persuaded that you will agree with me in opinion, that there is nothing which can better deserve your *prolongue* than the promotion of science and literature. Knowledge is in every country the surest basis of public happiness. In one in which the measures of government receive their impressions so immediately from the sense of the community as in ours, it is proportionally essential. To the security of a free constitution it contributes in various ways: by convincing those who are intrusted with the public administration that every valuable end of government is best answered; by the enlightened confidence of the people; and by teaching the people themselves to know and to value their own rights; to discern and provide against invasions of them; to distinguish between oppression, and the necessary exercise of lawful authority; between burdens proceeding from a disregard to their convenience, and those resulting from the inevitable exigencies of society; to discriminate the spirit of liberty from that of licentiousness, cherishing the first, avoiding the last, and uniting speedy but temperate vigilance against encroachments, with an inviolable respect for the law."

* Whether this desirable object will be best promoted by affording aids to seminaries of learning already established, by the institution of a National University, or by any other expedients, will be well worthy of the place in the deliberations of the legislature."

San Francisco, Nov. 1875. CLOUDLET.

REMARKS.

[The above communication, though somewhat lengthy, we give entire, save an extended quotation from the Farewell Address of George Washington, which our fair contributor must pardon us for omitting, especially since it may be found in any well stocked library in the country.—ED.]

A Dangerous Step.

From the *San Francisco Alta*.

We do not believe that even the Catholic Church itself could hold together if its leaders should make the school fund division an issue. The schools are dearer to the hearts, and the love of liberty of the people, than the Church. It would be a sad day for any party that would make the issue that so many fear.

THE SPIRIT OF THE PRESS.

[In this column will be reproduced from time to time the spirit of the leading press of the country, touching the most important questions of the times.]

THE PRESIDENT'S SPEECH.

From *Harper's Weekly*.

The simple truth is that the Roman Church is making a powerful effort throughout the world to assume her old political ascendancy. To this end she has a perfect and world-wide organization, and can count upon the superstition of ignorance. In the greatest of European states she is contending to-day with the greatest of European statesmen. * * * In this country the hierarchy of that Church has declared open war upon the American free public school, not as injurious to American liberty, but as fatal to Roman ascendancy. This hierarchy marshals its adherents, who are largely ignorant and of foreign birth and association, as a voting class. * * * The attempt is open and resolute. The purpose is frankly announced, and all the resources of the most powerful priesthood in the world are brought into the field. To say that it is a bugbear because it is not yet successful, or to insist that it never can be successful because we are such an enlightened people, is as foolish as to declare that no other evil is possible because we are so exceptionally honest and superior. *The way to prevent fires is to put out sparks.* Forewarned is fore-armed. When the President says that the security of what the war gained lies in the school free from sectarian control, he is not, under existing circumstances, uttering an inappropriate truism.

THE LOGIC OF THE CASE.

From the *San Francisco Chronicle*.

* * * There are others besides the Catholics and Protestants who have rights in this matter. The Hebrews object to reading the New Testament in the schools, because they think it teaches a superstition. A vast number of rationalists and materialists reject both the old scriptures and the new, and oppose any and every form of theological teaching in the common schools.

* * * People of all creeds, races and nationalities who have sought a home in the United States must be taught the lesson that all enjoy equal rights here before the law. *If severe measures are necessary to teach this lesson, they must be employed.*

THE HIGHER LAW.

From the *Catholic Telegraph*.

Since the Son of God became incarnate, gave liberty to the human conscience, established a Church and invested it with his own divine authority, *civil law has no authority*. It is subordinate to the law of conscience—the divinely revealed, supernatural law. Civil law has no authority when it conflicts with that higher law, and no Christian will ever recognize it.

THE PACIFIC LIBERAL.

A Journal of Free Inquiry.

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A. J. BOYER, Editor and Proprietor.

Our Purpose.

Our design is, primarily, to afford to the cosmopolitan population of this coast a medium through which the most advanced thought of the times upon all matters relating to human interests, may find expression. No good thought, whether expressed by Protestant or Catholic, Spiritualist or Materialist, Atheist or Theist, Christian or Pagan, Jew or Mohammedan, follower of Buddha, Zoroaster, Jesus, Confucius, or any other teacher, shall ever be excluded from this journal on account of the popularity or unpopularity of such religious or non-religious opinions. There is no sentiment in the human soul so sacred as that of *freedom of thought and expression*. And this general plan for the conduct of this journal shall apply equally to all other current topics of interest in science, art, literature, morals, religion, government, and all shades of reform advocated with the view of promoting truth and justice among men, and advancing the interests of humanity generally. Well matured thought, honesty in expression, brevity, terseness, and habited in appropriate journalistic garb, are all the conditions we require on the part of contributors. Whether or not the views expressed shall agree with those of the editor, shall make no difference. If our opinions are adverse, we shall, in our editorial comments, endeavor to substantiate them; and this privilege is fully accorded to all others. We are not afraid of truth - no man ought to be. "What can not stand, had best be gone."

The school question is destined to become the most important national question that has ever engaged the attention of legislators and statesmen. It is looming up in gigantic proportions, and the friends and enemies of our free school system are sounding the tocsin of war and marshaling their

forces on either side. Pooh-pooh the matter and disregard the warning voice as we may, the incontrovertible fact remains, that our free schools are in imminent danger. But thus far the struggle has been confined to Catholics and Protestants. The issue, however, will not be defined by these antagonistic religious bodies. The organized effort on the part of Protestants to christianize the nation by infusing the spirit of God and his reputed son, Jesus Christ, into the Constitution, is a step towards the overthrow of one of the fundamental doctrines of republicanism, upon which the government is based, viz., freedom of religious opinion. Hence, we shall oppose with equal assiduity the demands of Catholics for a division of the school funds, and the efforts of Protestants to unite church and state by the recognition by the government of a special religious system. And this is the duty of every man, and ought to be and is the province of Liberalism especially. We ask the earnest co-operation of every liberally minded man and woman. We welcome all, regardless of isms, cliques, or creeds. We believe in making the world better by the harmonization of the demands of man with the laws of nature. We believe man is purely a child of nature. We believe, finally, in the fatherhood of the Infinite; of the motherhood of Nature, and the brotherhood of the race.

The Impending Crisis.

The PACIFIC LIBERAL is devoted to the discussion of the most advanced thought of the times upon questions relating to science, religion, morals, government, education, labor, etc. But especially will its columns be devoted to the defense of the civil and secular institutions of the country, established by the fathers of the republic one hundred years ago, and which, it is conceived, are to-day seriously threatened, on the one hand by political knaves and corruptionists, and on the other by an ecclesiastical hierarchy, more dangerous than was the British soldiery a century ago. And this hundredth anniversary is a most propitious time for the re-assertion of the principles of the Declaration, and consecration anew of "our lives, our fortunes and our sacred honors," to the maintenance of the free institutions of America.

We regard the attack upon our free

schools, made by the Catholic Church, as dangerous in the extreme, and as such we have hitherto in other capacities endeavored to draw attention to the imminent danger which threatens us as a nation, and which will surely involve us in the most gigantic and bloody war the world has ever seen, unless the evil is nipped in the bud. Whether the language was dictated to him by a wiser head than his or not, or whether he was inspired with the spirit of Third-terminism or not, President Grant spoke the words of prophecy when he predicted that the next war would be "between patriotism and intelligence on the one side, and superstition, ambition and ignorance on the other." The way to prevent fires, is to put out sparks. But Grant spoke as a Protestant, and not as a Liberal or Secularist. And the efforts of the God-in-the-Constitutionists to incorporate christianity into the Constitution of the United States, is as mischievous, and fraught with as much evil, as the encroachments of papacy. There is but one course to pursue in this emergency, and that is, a bold, concentrated, organized effort and co-operation on the part of the Liberals of this country, and a positive demand that the principles of absolute divorce of Church and State shall be maintained, and that the schools shall be so effectually secularized by the exclusion of the bible, either as a text-book, or as a book of religious worship, as that it shall never be a bone of contention for any religious enthusiasts. "Eternal vigilance is the price of liberty." Guard well the portals of our sacred citadel; man well the guns, for the enemy is strategic, powerful, and thoroughly organized. With Mexico and the semi-barbarian, religious zealots of the South American States, and a home population comprising a large proportion of papal subjects, when the crisis comes no locality on the continent needs more to be prepared for it than this coast. Nor is all this an idle indulgence in needless alarm. The crisis will come as surely as that the affairs of men have an eternal destiny. Let every true American, then, for the sake of the innate right of man, for the glory, peace and prosperity of our beloved country, for the happiness and liberties of coming generations, let us, time and again, renew our oath and allegiance to our country, the star-spangled banner, and her free and glorious institutions.

About Ourselves.

Like every one else who does his own thinking, we have our own individual opinions concerning all questions, and as such only, we mean to express them. At present our ideas are fixed; but so were they often in the many fluctuations through which they have gone; for we have come up through much tribulation; to-morrow we may be convinced of an error we entertain to-day, and if so, shall gladly renounce that error—no man who is not a bigot or a fool should do less. Nor should any man think less of his fellow man for entertaining opinions adverse to his own. Truth—demonstrative truth—according with nature and one's highest conceptions of its teachings, is the same everywhere, and all alike should accept it. So every thinking mind should desire nothing but truth. That is what we want—that is *all* we want. So that our own individual opinions need have nothing whatever to do with those of our patrons and contributors. The right of opinion is freely accorded all, and the privilege of expressing it here is also afforded. We individually regard *all* religious beliefs as myths and superstitions, in the main detrimental to man's best interests in life, and bearing no relation whatever to the question of morals. To us all systems of religion are alike—the Christian, the Mohammedan, the Buddhist, the pagan and the savage—all are equally good or bad as they do good or bad to the human family. Religiously, so to speak, we are a pantheist or hyloteist; otherwise, we are what is termed a materialist. Generally, we are an humble inquirer after truth. Of Spiritualism, we have seen a great deal, but not yet enough to convince us, or convert us to its claims. We love all of mankind, respect the opinions of all, and aim only at the good of all. So do not discard us for opinion's sake, but read our journal carefully, discuss all questions with us dispassionately, and subscribe for the LIBERAL liberally.

ONE of the greatest truths in the whole domain of human observation and experience, is the fact, that those who depend most upon the opinions of others are least fitted to form opinions for themselves.

SAMPLE copies of the LIBERAL sent to any address on receipt of ten cents.

Our Diminutive Proportions.

It will at once be asked by the reader, why so small? why so diminutive in size? We reply, for various reasons. In the first place, publishing liberal journals is a labor of love, and not of bonanzas. There are no millions in it. And, it is better to publish the pith of the best thought upon radical questions in a sheet of this size, even though it be but once a month, or once a quarter, than that it should not be published at all. We are willing to publish this paper at this size, at least monthly, support or no support, for the sake of the cause we hold dear. If the friends are not satisfied with this, but want it oftener, let them indicate it by a hearty and liberal support, and they shall have it weekly. As to size, blanket-sheet newspapers are growing out of date. In this fast age of business activities, people do not want to stop to read lay sermons on *any* theme. It is the disposition of the present age to compress thought and action into as small a compass as possible; and he who does this best, succeeds most. The force and effect of a shot depends more upon its *hitting the mark*, than upon its size. Fossilized theology, social and political corruptionists, thieves, gamblers, mining swindlers, marine monsters, medical frauds, wayward ministers, women seducers, oppressors of the poor, God-in-the-Constitutionists, and the enemies of our free schools, will all have reason to confess that the PACIFIC LIBERAL is as large as they care to have it.

A Word to all Religionists.

As stated elsewhere, the editor of this journal is not a religionist of any kind, and hence can have no prejudices on that subject. This being so, he can exclude no one from its columns on account of religious convictions. What this paper shall say editorially concerning the relations of Church and State and the secularization of the free schools, therefore, must be regarded as absolutely and entirely free from religious bias or prejudice.

DEMANDS OF LIBERALISM.—We call attention to the "Demands of Liberalism," published on seventh page. They constitute the basis upon which the Liberal movement of the country is organized, so far as it relates to the subject of church and state, and the school question.

HEALTHY PROSPECT.—The daily press of San Francisco is just now doing a good moral work in probing the ugly excrencences which blotch the fame of the city and render it a foul disgrace to present-day civilization—a moral stench and social putrescence. With "bunko" and "faro" on the one hand, and stock-gambling of the most conscienceless kind on the other, and the city officials vieing with the self-righteous clergy in non-interference—the latter too timid to protest, and the former too deeply interested to interfere—is it any wonder that hoodlumism is generated and crime of every kind is rampant? Is it any wonder that Miller-Pinney-Marksism flourishes in San Francisco, and that she is chosen as the retreat and refuge of the thieves of all parts of the world? If there is left in this community a scintilla of honesty and moral rectitude, those possessing these almost-forgotten virtues should stand by the daily press of San Francisco, and endorse and sustain this endeavor to rid this community from the blight of the most thoroughly organized system of infernalism that ever cursed an American city. If there be such a thing as retributive justice, San Francisco has not yet realized the full measure of wrath which the gods inflict upon iniquitous mankind.

OUR CONTRIBUTORS.—In the present number of the LIBERAL will be found original papers from Hon. W. J. Shaw, Prof. A. Van der Naillen, Dr. Dean Clark and others. We have articles on hand from other prominent writers, for future numbers of the paper. We have been obliged to reject several good papers on account of their undue length. Prof. Van der Naillen will be an editorial contributor to the LIBERAL, from whom some excellent scientific articles may be expected. The Prof., (who is at present Principal of a School of Civil Engineering in his city), is well known to the scientific world. He gave to the literature of the day some excellent contributions during his residence in Chicago, while Secretary of the Free Religion Association of that city. Other able writers will be introduced to the readers of the LIBERAL from time to time.

ORGANIZE Liberal Leagues everywhere.

Secular Education.

The New Education.

BY HON. W. J. SHAW.

Our new and unique civilization now spreading steadily over the whole world, originated in our own country and within this century, and is fairly entitled to be called the American civilization.

I will毫不含糊地 submit some reasons which perhaps tend to prove that the chief cause of our new civilization is not so much attributable to our national independence and free government—because both those causes have existed before in favor of former nations—but rather to the completely new system of State education which our fathers introduced and established for the first time, as is believed, in the known history of the world. It is, or should be known to all, that no other National or State governments have existed, which have not lent their power or their influence to force the education of their people into subjection to some fixed system or systems of theological instruction.

The history of the injuries which fixed and rigidly taught systems of theology have inflicted on society, from the inhuman murders, wars, assassinations, tortures and mental agonies, formerly repeatedly inflicted on European States for ages together, down to the like proofs of their evils (if further proofs can be needed), as shown in the latest English judicial witch murders, and in the Salem and Boston witch murders, and down to the recent Mountain Meadows massacre—are all too familiar to all of us to need any further suggestion.

Our fathers were not of the timid minded sort of persons, who saw great evils and admitted them, and saw their country would suffer from them, and yet hesitated to unite at once, and at least try to put a final and effectual end to them by fundamental law; but they at their early day even attacked and abolished the fixed government church system of what then appeared to many to be even religion itself, because they saw it was working injury to their country. They did not long attempt to loosen, they soon cut the gordian knot of all theological torments, and completely expelled all theological doctrines, teachings, faiths, beliefs and English and American law theistic disabilities from our courts of justice, from all civil office and from our whole system of popular government education.

No such complete and sweeping revolution in the system of educating the State was ever before attempted as our fathers fully established in the fore part of this century.

It soon began to produce a marked effect on all the States of Europe in close relations with us. There are few European States who have not already

changed or modified their systems of education. And some of them are introducing radical changes from the antiquated systems of more fixed and rigid theological educations.

But our fathers at once abolished the whole system of theological instruction, and in place of it established at public expense non-theological public schools.

* * * * *

I beg it will be constantly borne in mind by every one, that what I say about theology is said with the sincere intention and conviction, and with the distinct, unequivocal, and most positive understanding that theology has no more to do with religion than the disturbing light of the moon has to do with the benign and effulgent light of the sun.

It seems to be an axiomatic rule that all individuals are made to be whatever they become by their educations, and, therefore, that education is what makes States whatsoever they are. Perhaps our fathers were wiser than they knew themselves when they abolished all systems of celestial educations from the common schools, and adopted only earthly, scientific, and common sense educations for our earthly States. Their new system of instruction taught our nation a whole age ago to no longer spend their lives looking to the stars to learn God's will, but that the nearest and surest way to see God, and to learn how to love Him and serve Him is to look to mankind. As soon as the mind of our nation was by law released from its bound and cramped theology of a fixed knowledge, it fairly leaped toward heaven in the natural impulse of a true and generous religion, and induced the very gods of invention and discovery to descend and walk in the earth. Certainly the practical results of our new system for educating the State have already done more than has ever been done before, since the beginning of the world, for the brotherhood and neighborhood of mankind; for the suppression of wars, which invention is bringing towards a necessity; for the suppression of furies, which formerly decimated the race; for quintupling the labor of the earth, without any increase of human labor; and for the extinction of all religious quarrels, disputes and controversies, and the reign of "peace and good will towards all mankind."

The Philosophy of Secularism.

BY CHARLES WATTS.

Secularism has been defined as "the religion of the present life." In its etymological sense it means the age, limited, finite, belonging to the world. To give it a more amplified definition, Secularism may be considered as the application of the sciences to life, as in a smaller degree astronomy is the application of science to the planetary bodies, and botany the application of science to

plants. As the term Secularism is now understood by many advanced thinkers, it is distinguished from Atheism by its independent course of action in reference to the question of the existence of a God. An Atheist, believing that the evils of theology are to be traced to the assumption of Theism, boldly goes to what he considers the "root of the evil," and examines the reasons for such assumptions. Secularism does not profess to grapple with this alleged fundamental error of the religions of the world, but contents itself with a more matter-of-fact field of action. The question of the existence of God being one of conjecture, Secularism leaves it for persons to decide, if possible, for themselves. Being unable to inform, it refuses to dogmatize upon a subject of which it can impart no information. Secularism therefore does not exact Atheistical profession as the basis of co-operation. Atheists may be Secularists, but it is not considered necessary that a man should advance so far as Atheism to become a Secularist. The Secular platform is sufficiently broad to admit the fellowship of Atheists, Theists, or Pantheists. Secularism fetters man with no creeds, it only requires moral conduct, allied with the desire to pursue a progressive career independent of all speculative theology.

Those who except such dogmas as the Infallibility of the Bible, the Efficacy of Prayer, Eternal Torments, &c., can have no part with Secularism, inasmuch as those tenets interfere with, and would, if thoroughly and consistently believed in, prevent the performance of Secular duties. All questions of a theological character Secularism regards as inferior in importance, and subordinate to the requirements and duties of life. A Secularist prefers a knowledge of realities to faith in that of which the world knows nothing; he regards experience as of greater service than belief; he follows reason rather than tradition; and is willing, irrespective of any creed, to unite to promote the welfare and happiness of the human kind.

Theology too often cramps or perverts them, while Secularism fetters man with no book which is to be a guide in every age; it binds him to no formula to enslave his mental powers. It hampers the State with no Church supported from the national exchequer; with no priesthood absorbing the millions subscribed by the sons of toil, but teaches that where religion exists, it should be a question of individual opinion, and not a national injustice.

The philosophy of Secularism urges upon man the necessity of interrogating nature as to her general manifestations, and the laws by which she is governed. The performance of this duty comprises a course of action practical in its character, important in its nature, and pleasurable in its pursuit.

The Labor Question.

The day will come when workingmen will rule this nation.—*Senator Broderick.*

The wealth of a community is its labor—it is productive labor. A man is not the richer for houses which he can not occupy, lands which he can not use, money which he can not spend. He might own a continent in the moon, but what would that avail him? He might die of starvation in the vaults of the Bank of England, or the undisturbed possession of the richest mine in Peru. Labor is the great source and instrument of subsistence and wealth.

THE LIBERAL assumes at the outset that Labor and Capital are antagonistic—that is to say, the laboring man, as a representative of Labor, is, from necessity, arrayed against the capitalist, as a representative of the wealth which his labor has produced, and which *necessarily*, not choice, has compelled him to earn, and from the enjoyment of which he is excluded. Whether it be true or not in theory, that all men are independent and at liberty to work or lie idle, as they choose, it is not true in fact, as every day's experience proves it. Fine spun theories will do when surroundings are favorable; but what cares he for theories whose exchequer and larder are deplete, and whose wife and little ones want bread? The principle is reversed, and labor—which produces and which should be supreme—becomes dependent upon capital, and the laboring man is forced to menial slavery as real as that which the chattel slave owes his master. This being the case, whatever tends to preserve the only natural and true condition of productive industry, which is to give to every man (and woman too,) who toils, a just share in the fruits of that toil, is the proper course to pursue in the endeavor to solve the labor problem. This done, reduction of the hours of labor; the adjustment of the finances; the reservation of the public lands to the actual settler, and a dozen other concomitant questions, will settle themselves.

But with the people of this coast an important phase of the labor question is and has been absorbing their attention; one in which *facts* again, and not theories, have taught them grave lessons, of which the eastern theorists can as yet know nothing practically, but which will some day arouse the people of this nation to more fully appreciate and recognize. We refer to the Chinese question. Of this, the LIBERAL will have somewhat to say in the future.—*EDITOR.*

To LABOR REFORMERS.—The editor of this journal is a workingman, and always expects to be, and so understands the needs and appreciates the demands of laboring men. He is, therefore, desirous of devoting a department of this paper to that important topic, and to that end solicits brief article upon the subject from labor reformers and others. Especially do we solicit articles upon the subject of working-women.

What they Laughed at.

“Religion teaches,” said the Rev. O. B. Frothingham recently, “that God is the Superintendent of Police of the entire universe; Jesus Christ is the Local Police Director; the churches are so many station houses; the doctrines of religion are police regulations, and the preachers are policemen employed to look after the people, and see that they comply with the rules. [Laughter.] The belief that religion is the bulwark of morality has led to the demand for putting God in the Constitution of the United States. The plea is, put God in the Constitution, and there will be no more corruption in Washington; Congressmen will be sweet and clean. [Loud laughter.] There will be no more Credit Mobilier jobs nor back pay grabs, [laughter], and Presidents will always be ready to resign when their terms are over.” This announcement was followed by liberal applause.

“Forgotten Lives,” is the title of a new woman's rights novel. The author says, man is the natural enemy of woman. For him, and by him, she is coerced, slandered, frightened, robbed and sold, either openly or secretly, in every Christian or un-Christian country in this dimly awakening world. Among heathens and savages she is treated as a beast of burden, and does the lowest and hardest drudgery. Among Christians and gentlemen she is systematically and lawfully robbed, and occasionally beaten and murdered. Her work is ill-paid, and specially arranged with a view of giving her no honor, no position, no wealth. Should any work of hers be of value, and the price of it worth pocketing, it is her master's not hers. If wit, intelligence, poetry are grudgingly acknowledged at last as hers, dimly breaking through the cruel load of ignorance laid upon her so long, then man stands upon his physical strength alone, and knocking her down as his last argument, he wins like an athlete.

There is no other authority than that of thought; existence itself is known only by thought, and for myself, I am, only because I think. All truth exists for me only upon this ground; that it becomes evident to me in the free exercise of my thought.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts, shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws, directly or indirectly enforcing the observance of Sunday as the Sabbath, shall be repealed.
8. We demand that all laws looking to the enforcement of “Christian” morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that the entire political system shall be founded and administered on a purely secular basis; and that whosoever changes shall prove necessary to this end shall be conscientiously, unflinchingly, and promptly made.

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Spiritualism.

Preliminary Remarks.

BY DR. DEAN CLARKE.

As Spiritualists are the most numerous class of liberalists in this country, it is eminently proper that a portion of this paper be devoted to an elucidation, and if need be, a defense of a subject that is fraught with the interests of all humanity, and is secondary in importance to no other theme engrossing the thought, or challenging the attention alike of the learned and unlearned whom it equally concerns.

In the first place, we are aware from past experience of the difficulty of catering successfully to the tastes and requirements of a class of readers so diverse in opinion, and so critical in their method of thought; but as we do not propose to furnish brains for anybody, but only to express our own honest convictions, and if possible, suggest ideas for others, we shall fearlessly declare our views, submitting them to the disposal of each reader, asking acceptance of nothing that does not accord with the reader's best judgment.

The right of private judgment is fundamental in human nature, and we shall grant to all what we propose freely to exercise ourselves, in accepting or rejecting the opinions of others, knowing that it is impossible for all to agree upon matters not susceptible of mathematical demonstration.

As Spiritualists are not an organized body having a fixed creed and code of discipline, but are independent observers and free thinkers, each assuming the responsibility of his or her own thoughts and actions, we shall not presume to represent the concurrent belief of a united constituency, nor hold them collectively responsible for views individually entertained.

There is considerable diversity of opinion among so-called Spiritualists, as to the scope and object of the Spiritual movement, as well as to what Spiritualism essentially is. Much of this difference, we apprehend, arises from want of a definite terminology; for many words are used with latitudinarian freedom, regardless of technical accuracy.

With most writers, Spiritism and Spirit-ual-ism are used synonymously, and this has led to more or less "con-

fusion of tongues," and disagreement in belief. As we have already indicated, we shall not presume to think for others, nor to limit their comprehension within the sphere of our own finite capacity, but shall endeavor to be as clear as possible in the expression of our thought, and endeavor to use language according to the rules of etymology, and authoritative lexicographers.

Spiritualists are not a *sect*, nor have those who are true to the genius of their philosophy, a sectarian spirit—their motto is:

"Slave to no sect, who take no private road, But look through nature, to find nature's God."

The true genius of Spiritualism is *toleration*; it rests for its evidence upon the facts of nature and human experience, and in its firm reliance upon the omnipotence of truth, it is not impatient with the errors of honest skeptics, but only asks all to examine before they judge, and then accept only what stands the test of nature and reason.

In future articles we shall freely give our honest convictions, and trust others of the numerous Spiritual fraternity will avail themselves of the opportunity which this *liberal* sheet offers to them for the agitation of such thought as shall be truly the beginning of wisdom.

THEY MEAN FIGHT.—If there are any who are still disposed to close their eyes to the true situation of affairs, and treat the impending crisis as a matter of no alarm, let them read the following significant extract from Judge Ould's address of welcome at the Christian Association's International Convention at Richmond, Va., in May last. And it is no Catholic alarm, bear in mind:

"As to the exclusion of the Bible from our schools, it seems to me to be sufficient to say that it is the Word of God; and why His articulate utterances should be kept from the youthful mind in the course of its tuition, while the doubtful and uncertain voices of Nature are to be studied and pondered to ascertain the duty and destiny of man, is beyond the honest comprehension of mine. These two matters, and perhaps others which might be named, are peculiarly within the sphere of action of the Christian Associations of our land, and of the lay members of which they are chiefly composed, if therein the cause of your Master is pursued and professed. On your return to your homes, convert your thousand Association Halls into as many armories and camps, wherein will be fashioned and polished the weapons of your warfare, and where your legions will gather to lock their shields together against the threatening hosts of unbelief; and may He, in whose cause you put on the armor, grant you the victory!... Soldiers of the grand army of the Captain of our Salvation, all hail!"

PREPARE to fast or feast, just as you prefer, on the 25th instant.

BY THIS SIGN WE SHALL CONQUER.—At the recent election in Ohio the people of that powerful commonwealth emphatically pronounced against the rag-money theory of the inflationists and in favor of non-sectarian education and absolute secularism in politics. The fourth and fifth planks of the platform of the victorious party read as follows:

Fourth—We stand by free education, our public school system, the taxation of all for its support, and no division of the school fund.

Fifth—Under our republican system of government there should be no connection, direct or indirect, between the Church and State, and we oppose all legislation in the interest of any sect. Upon this subject we should not fail to profit by the experience of foreign governments, where the efforts of the Church to control the State constitute an evil of great magnitude, and endanger the power and prosperity of the people.

This was a positive rebuke to the fanatical God-in-the-Constitutionists. That mischievous and dangerous movement should be throttled in its incipiency.

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Pacific Liberal.

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The Absolute Secularization of the State is the Hope of the Nation; Mental Liberty is its Chief Corner Stone.

NUMBER 2.

SAN FRANCISCO, CAL., JANUARY, 1870

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Editorial Notes.

TO PENETRATE and try to fathom the grand secret workings of nature, and to strictly and reverently worship her revealed loveliness, is the highest and noblest duty and pleasure of man.

GRANT's recommendation to tax church property is a measure which originated with Liberals, they having always demanded it as a matter of justice. In California, however, where theologians never got possession of the Legislature to the extent they have further east, church property is taxed as other property. So also we have dispensed with the legislative chaplain nuisance.

New phase follows new phase in Spiritualism. "Occultism" and "Elementaryism" are among the latest. Then "Materialization" followed; then the actual taking casts of spirits in plaster of Paris. But the grand culmination of the nonsense is the very latest feature of it, as indicated by Mrs. Hardinge in her experience with spiritual lovers, as actual and real as though in the body. Well, now we are prepared for anything!

The question of the immortality of mind or soul is question of reason, not of intuition; of science, not of faith. Belief in immortality is no more an evidence of the fact than belief in a local hell and personal devil is evidence of their existence. Until man can prove from science, as satisfactorily as he can the law of chemistry, or any other established fact, that he is immortal, the question of his living after he is dead must go unanswered.

ERRATUM.—In the communication of the Catholic lady upon the school question, on the sixth page of the LIBERAL, the name "Baynard" (eighth line from bottom of first column) should read "Bayma."

BEECHER AND BEECHERISM.—On Thanksgiving day Henry Ward Beecher preached against the Bible in the schools, and made this shocking accusation: "The public should see that proper Commissioners of Education are appointed. I know of cases near here where commissioners have hired female teachers, and have made their employment depend upon their willingness to surrender their bodies to gratify the lust of their employers; and in some cases the teachers themselves were foul-mouthed and foul-handed." Although the thing of which Beecher speaks is by no means uncommon, it jingles so odd to hear him refer to matters of this nature. It is like Satan rebuking sin.

GRANT, in his message, suggests that a constitutional amendment should be submitted to the several Legislatures forbidding, among other things, "the use in schools of irreligious and pagan text books." We never gave Grant the honor of possessing any great amount of intellect, but we had hoped he would at least be sagacious enough to submit a copy of his state paper, before sending it in, to some one capable of pointing out its defects. Wonder if Grant ever heard of Virgil, Horace, Homer, Plato, Cicero, Herodotus, Eschyles, Livy, Demosthenes and the other classics. Would he have all these excluded from the free schools? If so, what excuse can our fanatical Methodist President offer for their retention in the academies and universities? The trouble with all sectarians is that they invariably mistake non-religious or secular instruction for anti-religious or irreligious teaching. The true policy is no religion or no religion in the common schools, and it is for this that Liberals labor.

THIS is truly a transition period. Robert Dale Owen and Gerald Massey get crazy over Spiritualism; Mrs. Woodhull, the goddess of the Harmonial Philosophy, turns Christian, denounces A. J. Davis and re-adopts Jesus Christ; our friend Bennett, of the *Truth Seeker*, turns Spiritualist; so does John A. Lant, and down goes his *Sun*. Owen recovers; so does Massey. We can only hope that Brothers Lant and Bennett may escape the fate so common to Spiritualists. As for Mrs. Woodhull, she is nothing, if not sensational; so it matters little where she is or what she does. Then again, who can tell what misfortune may not soon overtake any of us. But this is a transition period nevertheless.

IS THERE, can there be, any doubt about what Luther meant when he said, "Be thou a sinner, and sin boldly; but still more boldly believe and rejoice in Christ. From Him sin shall not separate us; no, though a thousand times in every day we should commit fornication or murder?" To Luther, fornication was only equalled, or at least approached, in iniquity, by the crime of murder. Now, it is not known to every Protestant—and those who do know it will not acknowledge it—that fornication was the origin of Protestantism. In other words, if Martin Luther had not violated the tenets of the Catholic Church by adultery with Catherine, of —, he would never have been excommunicated; and if not excommunicated the Reformation had never been inaugurated. And so also the author of the English Episcopal system organized the offshoot church, that he might exercise the sexual rights denied by the Church, even though he murdered his wives as fast as he married them. Such is the origin of the present Christian system.

COME HOME.

Blow ye the trumpet, blow,
The cheerful Liberal sound;
Let all the nations know,
To earth's remotest bound,
The time for Liberal thought is come;
Come home to common sense,
Come home!

Ye who in ignorance wrought,
And placed a priest above,
May have the truth unbought,
The gift of friendly love.
The day of Liberal thought is come;
Come home to common sense,
Come home!

Ye who have sold for naught,
Your happiness below,
Return to sober thought,
And you may surely know
The day of science now is come;
Come home to common sense,
Come home!

Ye slaves to priest-forged hell,
Your liberty receive;
Be just, and truly tell,
As long as you can live,
The day of jubilee is come,
Come home to common sense,
Come home!

Press Notices and Comments.

The warriors in the ranks of free thought are increasing, and the mammoth and rotten edifice of religious superstition is certain to topple and fall sooner or later. We have received the first number of a local champion of free thought—the *PACIFIC LIBERAL*—edited by A. J. Boyer, one of the most able and eminent writers of the coast. It is the organ of the free thinkers. Its initial attack against the religious superstitions of the times is fearless and bold. There are over one hundred thousand free thinkers on the Pacific Coast, who will receive with delight the establishment of the *PACIFIC LIBERAL*. The war against the priests and preachers of every sect, who rob and plunder the people, is commenced, and must not cease until religious superstition is destroyed. There are now over thirty journals published by free thinkers in the United States alone, and each week heralds the advent of still another, all bringing to bear powerful truth against religious fraud. Long live free thought and truth—down with religious superstition and tyranny.—*La Voz del Pueblo*, San Francisco.

We thank *La Voz del Pueblo* for this compliment to us, and the unmistakable endorsement of the liberal movement which is sweeping the country like a whirlwind. We are the more pleased to see this, since *La Voz del Pueblo* is the only organ of the Italian nation on this coast, with few in the country; and it represents a constituency as noble, intelligent, and liberty-loving as any under the sun, and but for the religious slavery which shackles them in their own fair Italy, would be at the van of

the onward march of nations. Long live the excellent journal from which we translate the above kind notice.

We translate from the *California Journal and Sundays Guest*, a leading German journal of this city, the following kind notice of our enterprise:

We are always glad to announce the appearance of a journal having for its purpose religious or social progress. A journal of this kind has made its appearance in this city—the *PACIFIC LIBERAL*—edited and published by A. J. Boyer. The new paper will, as it announces, be a forum for the various free-thought societies on the coast. The number of such papers in Anglo-American literature is at present small, while sectarian papers are counted by the hundreds. The *PACIFIC LIBERAL*, then, will be welcomed by all free thinkers, and we hope will receive their fullest support.

Our friend, Herr Friederich Schenermann-Pott, lecturer for the German Independent Society of this city, and publisher of the *Blatter*, the most excellent organ of the German free-thinkers of the coast, after referring in his paper to our design, says of our enterprise:

The *PACIFIC LIBERAL* will be a grand center for the presentation of free thought; especially will it fight for the absolute secularization of the State and the perpetuation of the free-school system. We hope it will be a true friend and ally to us, at least on the most vital questions. We recommend it to our readers.

We thank *Die Blatter* for this word of good wishes, and promise to render it all the aid we can in its grand and good work of knocking religious humbuggery out of the people of his nationality. We especially appreciate the friendship and co-operation of the Germans, Italians, and French of this city, nine-tenths of whom are free-thinkers. They know what it is to be permitted to think without dictation, and express that thought without first submitting it to the cupel of the priesthood. Religious trumpery and nonsense find a poor advocate in thinking Frenchmen, Germans, or Italians.

From *Le Petit Journal*, the organ of the Franco-Americans of the Pacific Coast, we translate the following notice of us and our paper:

The *PACIFIC LIBERAL* is the name of a new journal published by A. J. Boyer, a well-known writer of California. The *LIBERAL* is published in the interest of free thought, and will create consider-

ble of a sensation among the religious public.

The *San José Mercury* says of our paper: "Its spirit and aim are entirely commendable."

Friend Krauth, of the *Alameda Encinal*, says of the *LIBERAL*:

It is not very large, but it is terse, and crisp, and outspoken. Whether our opinions tally or not, Bro. Boyer has our best wishes.

And so always has our friend of the *Encinal* our best wishes. Bigots and fools only entertain ill-feelings because of differences of opinion. Then, again, if all minds "tallied," there would be no necessity for either the *Encinal* or the *PACIFIC LIBERAL*. D'you see?

We are placed under obligations to the eastern press for liberal press encouragement. Among them, these:

The *Boston Index* says our course commands its hearty sympathy, and compliments us by saying that we "comprehend the crisis, and stand unflinchingly for secular schools," which compliment is the more appreciated by us because Mr. Abbot understands the question as few men in the nation understand it. Abbotism isn't Grantism by a great deal.

The *Truth Seeker*, of New York, one of the best liberal journals in the country at present, welcomes us cheerfully with a fraternal word. So the *Word*, of Princeton, Mass.; and the *New Age*, of Boston, a new and noble journal, flatters us by saying that it likes us because we are so much like itself.

The *Liberal Worker*, of Sharon, Wis., has a good word for us, which we return with usy, for the *Worker* is an ably conducted journal, but not quite enough advanced in its religious speculations to afford much new thought upon the subject.

Our Texas friend—he of *Common Sense* (Paris, Texas), we like very much, because he aims to strike down the structure of supernaturalism *in toto*, but he says he "can't see" our position that labor and capital, as constituted at present, are antagonistic. If they are not, why all this effort to reconcile the relations of one to the other? But about this again. Strike away, Bro. Peterson, you are doing nobly.

We cannot, however, enumerate further, in this place. We thank you, brethren, one and all, most heartily, and promise to do our best to merit your kindness.

UNDERWOOD'S PRAYER.

In March, 1872, B. F. Underwood held a debate two evenings with the Rev. Mr. Taylor, at Westfield, Pa. On the first evening Mr. Taylor opened the exercises with a regular orthodox prayer, and on the second evening Mr. Underwood opened with the following, and his friends thought it a decided improvement upon the prayer of the Rev. gentleman of the previous evening:

Thou incomprehensible Being, Power, or Essence, said to exist and to be the Author of Nature, called by different names—Brahma, Jehovah, Lord, Jupiter, Allah—worshiped as a Negro in Africa, as an Indian by the untutored savages of America, and by the mass of Christians as a Caucasian seated on a throne, with a crown on thy head and a scepter in thy hand, and angels all around chanting thy praises and ministering to thy wants—believed among the more thoughtful of thy worshipers to be something of which no correct conception can be formed, and recognized by us unregenerate infidels only as the aggregate of the forces of Nature inherent in and inseparable from matter, constituting the soul of the universe—that which

"Warms in the sun, refreshes in the breeze,
Glow in the stars and blossoms in the trees"—
Whatever thou art, we make no attempt to extol thy name, for if but half as great and good as many of thy worshipers profess to believe, thou canst not be pleased with the flatteries or praises of men. We make no attempt to give thee information, for they who claim to be in special communication with thee declare that thou knowest all things, even the innermost secrets of the heart of man.

We do not ask for any special favors for our opponent, for he has already told thee what *he* wants, and he is supposed to know his own needs better than we can set them forth. We ask no special favors for ourself, because, in the first place, it does not comport with our notions of fair play to invoke thine aid in an intellectual contest with a gentleman who has come here to discuss with *us* and *not* with thee; in the second place, we think we can sustain our position in this debate with no other assistance than that afforded by the silent but powerful aids which lie on the table before us; and in the third place, however much either of us might desire special help from thee, we do not believe thou wouldest interfere to give one the slightest advantage over the other.

But a few years ago our beloved country (this is not said for thy information) was suffering all the horrors of civil war, our hearts were saddened by the sight of "States dismembered, discordant,

belligerent and drenching in fraternal blood." Millions of prayers went up from pulpit, fireside and tented field, both North and South, entreating thee to interpose—stop the terrible strife between brothers, and stay the effusion of blood. But the sanguinary contest continued without any intervention by thee, and was brought to a close only when the South had been exhausted in resources, and was no longer able to offer resistance to the armies of the Union. How then can we expect thee to interfere in an insignificant contest like this between our friend and ourself.

We realize the fact that the intellectual work of the debate must be performed by the disputants, and we think it unwise for either of us to look to thee for victory. Whether "Providence is on the side of the strongest battalions" or not, we notice that they generally *win*, and without regard to the right and justice of the cause in defense of which they fight. We have not forgotten that the patriot army of Hungary was overwhelmed and defeated by the powerful and disciplined hosts of perfidious Austria. "Trust in God, but keep your powder dry," said Cromwell to his soldiers. As we are satisfied that in physical warfare more depends upon the quality and condition of ammunition than upon mere "trust in God," so in an intellectual contest like this we believe that acquaintance with the subject, and power and skill in presenting arguments are more important than "reliance on thee." Fred. Douglas said he prayed fifteen years, but the prayer most certainly answered in his case was the prayer that he made with his legs, when he ran away from bondage.

An amiable, but evidently visionary individual, frequently called thy Son, and believed by many to be "God manifest in the flesh," is reported to have said that with faith to the amount of a grain of mustard seed men could remove mountains. Now, we are satisfied from observation and experience that with a mountain of faith we should fail to remove even a grain of mustard seed, unless adequate physical force were applied.

We cannot help noticing that *Christians* have but little faith in thine interposition in practical affairs. Having built a church and dedicated it to thee, they are not content with asking thee to save it from the thunderbolt of heaven. Just like us "unconverted sinners" when we put up buildings for business purposes, they go to the expense of attaching lightning rods to their houses of worship.

Had we any faith in the efficacy of prayer, there are many favors we might solicit; but since we are certain that we can obtain nothing by addresses to thee, which would not come just as

surely without the prayers, we close these prayerful remarks to turn our attention to our opponent, and to the important subject under consideration. Amen.

[For the Pacific Liberal.]

Free Agency.

This is the doctrine of orthodox Christianity on which the arbitrary, vindictive and eternal orthodox hell is founded, and on which all uncharitableness and hate rest, which are the legitimate fruits of this unphilosophical and absurd dogma.

Everything in the universe of matter, mind, emotion and morals, is governed by inherent and inexorable law; no effect can take place without an adequate cause; no man can create a motive for his own action; he is acted upon by his surrounding conditions, which he neither creates nor can destroy, and which conditions begin to act on him from the moment of his conception in his mother's womb; if his pre-natal conditions are entirely good their results to him will be a good physical, mental and moral organization and tendencies; a sound mind in a sound body. If his pre-natal conditions are bad—if his mother during the period of his gestation is in bad physical condition, and under bad mental, moral and emotional exercises, the results of him will be crime-bent tendencies—an unsound mind in an unsound body; the bitter heritage of evil for which he is in no wise accountable. Being born with criminal tendencies, he is inevitably bound to yield to the motives which naturally govern the crime-bent. The motives do not exist in him that do in the well-made, and it is his misfortune, not his fault. And to say that such a man can as easily do well as ill under all circumstances—which must be if he is a free agent—is unphilosophical and absurd. He is as much entitled to charity and kindness as the idiotic or insane, for they are no more accountable for their organizations, and are, to say the least, emotionally insane. And the idea of taking such an ill-made, half-made, botched specimen and finishing up the job, and making it a good one by force of education, or of regenerating it by washing it in the blood of a lamb, or *the* lamb, is unphilosophical and absurd.

The world will be peopled by better men and women when they are made; and that will be when intelligence and reason take the place of ignorance and dogma. But the race, as a race, has not yet evolved to that plane.

F. H. MARSH.

In 1868 George Francis Train predicted that the Bank of California would collapse in a single day, and he was nearly mobbed.

THE PACIFIC LIBERAL.

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A. J. BOYER, Editor and Proprietor.

The Situation.

This number of the *PACIFIC LIBERAL* was delayed intentionally—as we said in our initial number it would be—that we might have time to hear from the friends on the coast and throughout the country, and thereby indicate the course to pursue in future. We can now assure our readers that the returns have much more than met our expectations. We are absolutely surprised at the prevalence of Liberal sentiment on this coast alone—prevailing as it does to a greater extent than anyone can know until such means as the *PACIFIC LIBERAL* is provided for obtaining it. We are greatly encouraged. The kind words and substantial aid given us assure us that our effort to establish a Liberal journal on this coast is generally appreciated by Liberals, and we shall endeavor to merit their aid and patronage to the greatest extent possible. Of course the time is yet too short to announce the frequency of issue, but we hope it will at least be once a month. If subscriptions continue to come in in the proportion received on the first issue, we can soon print the paper weekly. At all events it is best that our patrons subscribe by the number, as they do, (12 numbers for one dollar) instead of by the year, for then they are sure of their full complement of papers, though they may not follow each other in as rapid succession as they or we could wish. Our agents and friends will confer a favor by definitely explaining this fact when soliciting patronage.

We thank the press of the coast and elsewhere, in this connection, for kind and liberal notices, and the many friends for words of good cheer. Stand by us, friends, and the *PACIFIC LIBERAL* will stand by you.

Friends, remember, by helping the *PACIFIC LIBERAL* you help the cause on the Coast.

The School Question.

We believe that the importance and extent of the school controversy is not comprehended by the masses. That the Catholics have been for years preparing for the conflict is well known, but the general public have not considered their encroachments upon the school system sufficiently alarming to prepare for the defense of the same, and now the controversy is shaping itself rapidly as between a class of the Protestant Church, who imagine that the schools are about to become papalized or disintegrated by a division of the school funds, and the Catholics, who believe that religious and secular education are inseparable, or should be so. Catholics do not so much desire that Catholicism be taught in all the schools as that they shall be permitted to use their share of the taxes for the establishment and support of such schools as they please to have, and they are willing to grant the same privilege to Protestants, Jews, or Infidels. The Protestants, or a portion of them, demand that the Bible, the St. James version of it, be read, but without comment, and another portion believe, with Liberals, that the book and all religious teaching should be excluded from the schools, because of the diversity of opinion concerning them. The class of Protestants, represented by the Hemphills here and the Talmadges in New York, who protest against the exclusion of the Bible, are as dangerous an element as the Catholics. With this element may be classed the advocates of the anti-Catholic movement inaugurated by President Grant, and heartily endorsed by the Methodists of the country, (who probably outnumber the Catholics) by which Grant may be placed for the third term in the Presidential chair.

We enumerate thus these particulars that the Liberals of the land may be induced to take positive action in the premises, and vigorously urge their claims in the matter; for we sincerely believe that unless they come to the rescue and demand that *all* religious books and religious teaching be excluded from the schools, justice to all can not be done; and, more, that the principles of the free schools—although never entirely and completely exercised in this country—will be overthrown. Liberals, in their zeal for the maintenance of free schools, should not forget that they have as dangerous a foe in the Protestant as in the Catholic.

Hemphillism.

In olden times, when the edict of the church was law, when the priesthood controlled the consciences as well as the lives of men, it would have been no very uncommon thing for a priest to pronounce his anathema against those who dared to differ with him in matters of religious faith, but in these days of religious freedom and advanced thought it is a dangerous thing to presume to say who are heretic and who are not; and so "Rev." John Hemphill, presumable pastor of a Presbyterian Church of this city, but really a Jesuit in disguise, must have found it when he undertook recently to defend sectarian schools and to rebuke our free thought Governor, Romualdo Pacheco, for omitting to incorporate into his Thanksgiving Proclamation the "thirty-nine articles," or the tenets of orthodoxy, as defined by Presbyterianism, and denounced the press as infidel for defending the principles of religious liberty, and the liberal pulpits of the city as semi-infidel for protesting against his attempt to inaugurate anew the practices of the rack and thumb-screw. On behalf of the latter Rev. Mr. Rexford devoted a very considerable portion of his Sunday evening lecture on December 19th, to the merciless castigation of the Presbyterian priest, reminding him that it was exceedingly un-Protestant to say who are and who are not heretics, and intimated that when a minister so far forgets the principles upon which the Reformation was founded as to call his fellow Protestant infidel, it was time for them to "step down and out," which sentiment, and a few others of like severe nature, "brought down the house," the large and intelligent audience vociferously applauding the speaker, so intense was the feeling against Hemphill.

On the part of the press, the *News Letter* spoke to John in this manner:

"The Rev. Mr. Hemphill, you have the honor to be a puppy. Permit us to convince you. In the amended version of your recent tirade against the non-Presbyterian character of our public schools, you avow yourself favorable to the abolition of any system of education that is offensive to Jew, Mohammedan, Confucian (or Indian). Now, to say that a system established for the instruction of all should be made intolerable to any is silly enough, in all conscience, but it is doubly so when you add that the system should be made intolerable to all but Presbyterians, and that implies that Presbyterians alone are worthy of instruction—which is small dogmatism, and small dogmatism is puppyism. Therefore, you are a puppy. In simple justice to other puppies, we admit that you are not an average specimen."

So that John Hemphill, pastor of Calvary Church, San Francisco, ignorinously failed in his attempt to popularize himself in this community by the sensational dodge now so commonly resorted to by the Beechers, Talmadges and Kallochs of the day.

A Good Suggestion.

EDITOR PACIFIC LIBERAL:—I am a Deist, with an intense adoration for the marvelous wisdom of the creative power as manifested in the works of creation. I reverence it too much to dwarf my ideas down to the petty standard of the Mosaic god, and I wish to commune with others of the same opinion, with the view to organizing a society for the cultivation of the moral faculties of ourselves and others. There must be a large number of persons who are too conscientious to be hypocrites and attend churches founded on such manifestly absurd stories as those contained in the Old and New Testaments. I should be glad to receive communications on the subject from all who feel so disposed.

GEO. W. MORGAN.

San Francisco, December, 1875.

We hope that the intelligent Liberals of this city will at once place themselves in communication with Mr. Morgan, with a view of taking such steps as shall be necessary for the organization of a club or league whose object shall be the free interchange of thought and a better acquaintance with each other, that by co-operation the work of disseminating Liberal sentiments may be promoted. The matter referred to by our correspondent has been contemplated by a number of gentlemen here, and we heartily endorse and shall with pleasure aid and second any movement which shall look to the accomplishment of the project named. The element exists in our city; all that is needed is a centralization and organization of it, and the thing is done. Who will be the next to move in the matter?

Thomas Paine.

Liberals, what is to be done this year in the matter of celebrating the birthday—the 17th of January—of the author-hero, Thomas Paine? Of all years, the centennial should not be forgotten in this respect; and it is earnestly hoped that the Liberals of the coast, irrespective of nationalities, will at once move in the matter of properly commemorating the event. Who will move in the matter? Who has a suggestion to offer? The daily press are mediums through which offer may be heard on the subject, and through which arrangements can be made for the celebration of the birthday of the hero of the revolution, whose motto was, "The world is my country; to do good, my religion." For the sake of the cause, let not this thing pass unnoticed.

What is Religion?

T. W. Higginson says that "no mere intellectual opinion, such as Atheism or Theism is in itself a religion; for it may exist without being combined with any noble purpose or high emotion." From which we infer that Mr. Higginson's definition of religion is "noble purpose and high emotion." If so the sincere Buddhist, for instance, whose religion teaches him to forego these and all the desires, aspirations, pleasures, hopes, affections, etc., of the body and soul, has no religion at last. Mr. Higginson's error is a general one, and consists in this: That religion is an innate principle in man, which, in its searching after God and man's duty and destiny, "noble purposes" and "high emotions" are evolved out of his nature; whereas, the truth is that religion consists merely in speculations about these things, varying in accordance with the intellectual capacity of the individual exercising them; and Atheism is no less and no more a religion than Theism or any other religious ism.

The Scheme of Creation.

"The world certainly has traveled around the sun at the rate of 58,000 miles an hour, and we have gone with it, but not because we wanted to. So far we have contributed to a part of the sublime scheme of creation."

This is what Rev. Mr. Kalloch said in the course of a sermon he delivered the other day. Whether his remarks were intended to apply to himself, in explanation of his unceremonious exit from New Jersey, where he was accused of "contributing to a part of the sublime scheme of creation," or not, we are unable to say, but certainly the remark, coming from Kalloch, conveys very singular meanings. Certain it is, he "vamosed" the New Jersey ranch, not because he wanted to. But Kalloch is sensational, and sensation in a minister is the only thing that wins nowadays.

PRESEYTERIANISM is a funny thing. The San Francisco Presbytery dropped our Brooklyn Beecher, Dawson, from its roll because he requested it. Then they found some private letters of "true inwardness" addressed to one of the quals of his flock, and thinking, possibly, it afforded an opportunity to popularize the church, *a la Beecher*, they reconsidered their act and refused to let him retire. Then Judge Wheeler put them into a judicial vice and squeezed them into submission, reminding them that when they undertake to reinstate the rack-and-gibbet style of persecution in these days of religious freedom, the civil power will whip them into their proper ecclesiastical traces again.

DID THEY PRAY FOR US?—By the programme of the week of prayer in this city we learn that Saturday, January 8th, was set apart for prayer, among other things, for the "removal of infidelity from the land." Now, we feel a personal interest in this part of the programme, and are exceedingly anxious to ascertain whether or not we were remembered before a throne of grace, and if we were we will promptly report the result of the same and the effect it had on us in our next issue. We should also be pleased to hear from the 100,000 other infidels on the coast. If the saying, "the prayers of the righteous availeth much," be true, there should be some interesting reports.

TOO SMALL.—In preparing this number of the LIBERAL we are more than ever convinced that the paper is too small, and that the one hundred thousand and free thinkers of the coast require a much larger paper, since very much good matter had to be omitted, among which are some excellent contributions from Liberal writers here and in the East. But we are obliged to go slow and keep the paper inside of itself—that is, make it pay its way as it goes along, and not swamp it by overloading. Go to work, Liberals, in earnest, and help to enlarge the paper as rapidly as possible. We will do our share of the work; we believe you will do yours.

CONCERNING finance, the LIBERAL believes in *real money* and not in rags. And the distressing times in our midst it conceives to be, not the consequence of hard money so much as the effect of an illegitimate system of speculation and stock-gambling, and the peculations of thieves in office and out of office. Naval rings, mint rings, custom-house rings, whisky rings, postal rings, railroad and telegraph rings, municipal government rings, church rings, in short, rings without and rings within—rings within rings—nothing is done involving human interests without first forming a ring. 'Tis a 's to heaven are secured by putting up a "corner" on seats in the Celestial Stock Board, and St. Peter is bribed to open the heavenly gates to princely nabobs with church certificates and bank accounts to show.

A NUISANCE DISPENSED WITH.—The Democratic Legislature of this State has taken the initiative in the matter of dispensing with a chaplain. Let the Liberals everywhere score a long mark for California. She has complied with one of the "Demands of Liberalism" published elsewhere in this journal, and the hitherto much-abused Democracy have done it. It is to be sincerely hoped that the services of the white-cavitated gentry may soon be dispensed with in every secular position, and that on all sides they may be invited to step down and out.

Communications.

A Catholic's View of the School Question.

NUMBER II.

EDITOR PACIFIC LIBERAL:—In my initial letter I intended only a passing review of your prospects; but, thanking you for the space allowed me in your first issue—since you have assigned me a place on the school question in particular—I will endeavor to adhere to that subject.

This important theme has been so ably treated by well-informed Catholic clergymen and statesmen that I feel abashed with the idea of making the attempt to write, scarcely hoping to throw any new light on the subject by the originality of my conceptions, or my manner of presenting them. However, I am aware that prejudice bars the entrance to the minds of many and prevents them from seeking information in Catholic publications. We must button-hole these in their own camp and force them to listen to our arguments and reasons, or they will continue in their ignorance fighting against distorted shadows cast by falsehood in their imaginations; therefore I throw in my mite for the sake of truth. In a work entitled "Science of Evil," by Joel Moody, we read that "*Ignorance has to be torn out of man by the roots; the operation always accompanied with pain and bleeding.*" Knowledge of what Catholics really demand would disarm honest foes as far as regards this question. But the mystery is how to force the foe to gain this knowledge; removing ignorance which cannot be said, as he asserts, to have its roots in nature, but in the perversion of nature. The depths of this subject cannot be reached in a newspaper article, and simple hints will not be entertained in the mind long enough to build up the argument. Well, well, in the midst of actual conditions we must content ourselves with doing our best, trusting that some good may be reaped from seeds scattered here and there. Thinking precedes intelligent action, and the LIBERAL tells us that *thought* is the only *authority*. There must then be in this spiritual substance an hierarchy of authority ranging from the lowest degree of chaotic fancies, which an idiot takes for thought, to the consecutive reasonings of an Aristotle, a St. Paul, an Athanasius, an Augustine, an Albertus Magnus, an Aquinas, a Dante, or coming to more modern authors, a Newton, a Jefferson, a Humboldt, a Darwin, a Huxley, a Tyndall, a Seechi, or a Bayard with their various degrees of talent; and if so, may not the unchangeable and Infinite Mind remain always the *absolute authority*? Then let us think and think deeply. The school question has, or is likely to become a political question. Every political question has its source

in some important theological question. Our idea of God is our fundamental idea. Ignore the fact as much as we please, our thoughts and ideas on all other subjects will therefore receive a decided tinge from this one.

We exist; there was a time when we did not exist; we therefore reached conscious existence by some manner of means. How do we solve these mysteries of our consciousness? The answer to this *how* which we accept as the solution, is the most potent force, whether true or false, in shaping our soul life and our exterior life.

It would seem, if there is any harmony in the universe, that intelligent minds should be able to recognize absolute truth, at least when presented; still the actual divergence of men's opinions on the most important questions is very great. Either the universe is without order, the truth is not presented to the mind, or some rubbish distorts the projection of its rays. There would be no school question if the fundamental ideas of men were in harmony. And the question would soon be settled if there were an universally acknowledged umpire to decide the conflict, but as the conflict is among citizens of one country, and no such umpire is acknowledged, the equal rights of each party must be taken into consideration in all legislative acts or some of its subjects be trodden beneath the equality of citizenship.

To proceed. We may include under three heads all who interest themselves on the point, namely: Secularists, Protestants and Catholics. These are equally anxious that schools be open for all the children of the land. Secularists—and let not my words be put down to malice; I attack what I conceive an error, not the persons holding it—Secularists ignore the existence of God as the Infinite, Intelligent and Supreme Mind who created and drew forth from their own nothingness all substances and formed them for a purpose and end; hence they deny the assertion of St. John in his Gospel that "Eternal life consists in the *knowledge of God*," but affirm the contrary in Scripture phraseology: "*There is no other God beside us.*" "Let us eat and drink and be merry, for to-morrow we die." Hence they want only what appertains to this world, for they are not *certain* of any other. Let their children be taught whatever will add to their facility in gathering together the comforts and refinements of life—this modicum which includes all the natural sciences is sufficient for their children, and what is enough for them is, or should be, enough for all others, for *are they not the enlightened class?* Their measure is the iron bedstead to which all should be fitted.

Protestants, though satisfied in the main with the curriculum of the Secularists, protest that it does not quite meet their wants. In their opinion

there is a God, and King James' Bible is His infallible word containing salvation; no matter how it may be interpreted; therefore, children should enjoy the benefit of listening to some portion of its pages in our public schools. They demand also that text books containing their version of historical facts be used, however these may conflict with other authors, Protestant, Infidel or Catholic, who have extended their researches among statute books and other documentary papers treasured in the archives of nations. If these advantages can be maintained over Catholics they will be satisfied, nevertheless they wish the State to lend to them *exclusively* its power so as to compel the rising generation to be nourished with this mental fabulum alone, on the plea that the State organization is Protestant, that the People exist for the State and not the State for the people. But my space is already filled, and I will defer further remarks to your next, in which I shall hope to show you that while Catholics demand a broader, deeper and higher education for their children than you insist upon, we only wish equal rights as citizens with yourselves, for we recognize parental authority as founded in nature and justice. I intend showing you that our demands are in keeping with the wisdom that framed our constitutional laws in the days of our forefathers, and that without high-handed injustice you cannot insist on our paying taxes for school purposes unless the schools are so organized as to meet our legitimate demand.

CLOUDLET.

DON CARLOS, the pretender to the throne of Spain, has promulgated the penal code which is to be "provisionally enforced under the present circumstances of war." It will be adopted by all the judicial tribunals in the part of Spain which is under his control. What this son of the church intends as to religious liberty will appear from the following clauses:

No. 124. "Any attempt to abolish or change the Roman Catholic apostolic religion in Spain shall be punished by temporary imprisonment and perpetual banishment, if the criminal be in public authority and be guilty of the crime of abusing it. If, however, the criminal be in other circumstances, the penalty shall be commuted to long imprisonment, and in case of repetition, temporary imprisonment and perpetual banishment."

No. 125. "Any person celebrating public worship, not of the Roman Catholic apostolic religion, shall be punished by temporary banishment."

No. 132. "A Spaniard publicly abjuring the Roman Catholic religion shall be punished by perpetual banishment, this punishment to cease from the moment he returns to the pale of the Church."

New Books.

In addition to the list of standard Liberal books—necessarily incomplete as yet—published elsewhere in this paper, we have just received an installment of the latest Liberal publications, comprising among others the following:

"The Heathens of the Heath;" a romance, by Wm. McDonnell, author of "Exeter Hall," etc., a most absorbing and thrilling work; price, in paper, \$1.25; cloth, \$1.75. "Burgess-Underwood Debate;" 180 pp.; cloth, \$1.25; paper, \$1. "Issues of the Age;" by Pedder, \$1.50. "Nathaniel Vaughan: Priest and Man;" by Frederika Mae-Donald; a novel of thrilling interest; "A very bold and touching attack on orthodoxy," says the *Westminster Review*; price, \$1.75. "Pro and Con of Spiritual Religion;" by G. G. Guild; 150 pp.; price, in cloth, 75 cts; paper, 50 cts.; the above prices including postage. In addition to the above, we have a great variety of tracts. Among them are: "An Hour With the Devil," "An Open Letter to Jesus Christ," "The Responsibility of Sex," "Arraignment of Priestcraft," "Ruth's Idea of Heaven and Mine," "The Literature of the Insane," "Gods and God-Houses," "Woman's Rights and Man's Wrongs," "Alessandro di Cagliostro; Impostor or Martyr?" "Death," "The Great Wrestling Match," "The Jews and Their God," "Did Jesus Really Exist?" "Christians at Work," "Orations on Humboldt," "Heretics and Heresies," "Arraignment of the Church," "Oration on Thomas Paine," "Oration on the Gods," and many more.

These tracts will be sent assorted, as desired, postpaid, at 20 cents a dozen, 75 cents per hundred, or \$5 per thousand. Let them be distributed freely in every village, town, among the miners in the mountains, and in every neighborhood. Address, A. J. Boyer, Editor *PACIFIC LIBERAL*, 555½ Minna street, San Francisco.

JAMES LICK, the infidel philanthropist and benefactor, although an invalid, is unusually well. He was the first subscriber to the *PACIFIC LIBERAL*, and the first to wish us success in our efforts to establish a Liberal journal on the coast. He is religiously tabooed by the strictly orthodox, but what cares he. He has done more noble deeds than all the preachers and priests since the world began. His deeds of benevolence will live in the affections of his countrymen when the material monuments of his greatness shall have passed away, and when religious systems and their temples of superstition shall have together passed into nothingness.

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THE DEMANDS OF LIBERALISM.

1. We demand that all churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now performed in the public schools, especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts, shall wholly cease.

6. We demand that the judicial oath in the courts and all other departments of the government shall be administered on the simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws, directly or indirectly enforcing the observance of Sunday as the Sabbath, shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that wher ever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

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